

**ABRAHAM LINCOLN'S VOW
AGAINST THE CATHOLIC
CHURCH: HIS "GREAT
PURPOSE" (SECOND EDITION)**

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Abraham Lincoln's Vow Against the Catholic Church: His "Great Purpose" (Second Edition) by
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ABRAHAM LINCOLN'S VOW AGAINST THE CATHOLIC CHURCH

They never fail who die
In a just cause: the block may soak
 their gore;
Their heads may sodden in the sun;
 their limbs
Be strung to city gates and castle
 walls—
But still their spirit walks abroad.

 Though years
Elapse, and others share as dark a
 doom;
They but augment the deep and sweep-
 ing thoughts
Which overpowered all others, and
 conduct
The world at last to freedom.—Byron.

HIS "GREAT PURPOSE"

(SECOND EDITION)

From BOOK MA
1359 W. LAMM

April 30, 1909.

Mr. MEMBER OF CONGRESS,
Washington, D. C.

SIR: In my letter of April 9th, I endeavored to show you particularly the scope of the scheme of the Catholic Church and the American Medical Association to secure augmented political power through the movement for a National Department or Bureau of Health.

I wish to quote again to you the language of Lincoln, and quote further some interesting matter which may reasonably be held to account for his utterances and his "great purpose."

Lincoln to 164th Ohio, August 18, 1864:

"I wish it might be more *generally and universally* UNDERSTOOD WHAT the country is now engaged in. We have, as all will agree, a *free* Government, where every man has a right to be *equal* with every *other* man. In this great struggle, this FORM of government and EVERY HUMAN RIGHT is endangered if our enemies succeed.

"There is MORE involved in this contest than is REALIZED by every one. There is involved in this struggle the question whether your children and my children SHALL enjoy the privileges WE have enjoyed. I say this in order to *impress* upon you, if you are not already impressed, that no *small* matter should *divert* us from our *great* PURPOSE.

"The REAL issue in this country is the eternal struggle between these two principles—right and wrong—throughout the world. They are the two principles that have stood *face to face* from the beginning of time, and will ever continue to struggle. The *one* is the *common right of HUMANITY*, and the *other the divine right of kings*. It is the same PRINCIPLE in whatever SHAPE IT DEVELOPS ITSELF."—*Lincoln*.
Lincoln to the Evangelical Lutherans, May 6, 1862:

". . . I accept with gratitude their assurances of the sympathy and support of that enlightened, influential, and loyal class of my fellow-citizens in an *important crisis which involves, in my judgment, not only the civil and religious liberties of our own dear land, but in a large degree the civil and religious liberties of MANKIND IN MANY COUNTRIES AND THROUGH MANY AGES*. You well know, gentlemen, and the world knows, how RELUCTANTLY I accepted the issue of battle forced upon me on my advent to this place by the internal *enemies* of our country.
. . . I now humbly and reverently, in your presence, reit-

erate the acknowledgement of that dependence, *not doubting that*, if it shall please the Divine Being who determines the destinies of nature, this shall remain a united people, and they will, humbly seeking the Divine guidance, make *their prolonged national existence* a SOURCE of NEW benefit to THEMSELVES, and their *successors* and to all CLASSES and CONDITIONS of MANKIND."

Lincoln also said: "I do not pretend to be a prophet, but though not a prophet, I see a very dark cloud on our horizon; and that cloud is coming from Rome. It is filled with tears of blood. The true motive-power is secreted behind the thick walls of the Vatican, the colleges and schools of the Jesuits, the convents of the nuns, and the confessional-boxes of Rome."

Lincoln also said: "At what point shall we expect the approach of danger? Shall we expect some transatlantic military Grant to step the ocean and crush us at a blow?

"Never; all the armies of Europe, Asia, and Africa combined, with all the treasures of the earth (our own excepted) in their military chest, and with a Bonaparte for a commander, could not, by force, take a drink from the Ohio, or make a track on the Blue Ridge, in a trial of a thousand years. At what point, then, is this approach of danger to be expected? I answer, if it ever reach us, it must spring up amongst us. It can not come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen, we must live through all time or die by suicide."

What did Lincoln mean in saying to the 164th Ohio in 1864. when the war was almost over; when the turning point had been surely passed: "I wish it might be more generally and universally understood WHAT the country is now engaged in. . . . There is MORE involved in this contest than is *realized* by every one. . . . I say this in order to impress upon you, if you are not already impressed, that no *small* matter should *divert* us from our *great* PURPOSE." And to the Lutherans in 1862: ". . . not doubting that, if it shall please the Divine Being who determines the destinies of nature, this shall remain a united people, and they will, *humbly seeking the Divine guidance* make their *prolonged* national existence a SOURCE of *new benefit* to *themselves*, and their *successors*, and to all CLASSES and CONDITIONS of MANKIND." What was Lincoln's *great* PURPOSE—the form of the thank offering to the Almighty for National preservation, that should spring from the war as a SOURCE of *new* benefit to themselves, and their successors, and to all classes and conditions of mankind?

In a little book of some 320 pages, "The Engineer Corps of Hell," compiled and translated by Edwin A. Sherman, 32d de-

gree (later 33d, I understand) of the Ancient and Accepted Scottish Rite of Freemasonry, a copy of which *was*, upon April 10, 1909, in the Congressional Library, I find an account of the defense by Abraham Lincoln of Rev. Father Chiniquy, in 1856, in the courts of Urbana, Ill., in which the Catholic Bishop of Chicago was involved, and which came before Judge David Davis. On page 140 Mr. Sherman writes: "When she read the paper (Chicago newspaper) she said: 'Chiniquy is innocent, and I know it.' 'I heard the whole thing as it was planned in the Priest Le Belle's house by him with his sister, and he promised to give her two eighty-acre tracts of land if she would swear that Chiniquy had made dishonorable proposals to her and attempts upon her person.' 'At first she refused, and denied positively that Chiniquy had ever done anything of the kind, and that she would be guilty of perjury and damn her own soul if she should swear to anything of the kind, for it was absolutely false. After much urging and pressing on the part of the Priest Le Belle, and she still refused, he said: 'Mr. Chiniquy will destroy our holy religion and our people if we do not destroy him. If you think that the swearing that I ask you to do is sin, *you will come to confess to me and I will pardon it in the absolution I will give you.*' 'Have you the power to forgive a false oath?' replied Mrs. Bossy to her brother. 'Yes,' he answered; 'I have that power; for Christ has said to all his priests: "What you shall bind on earth shall be bound in heaven; and what you shall loose on earth shall be loosed in heaven."' Mrs. Bossy then said: 'If you promise that you will forgive me that false oath, and if you will give me the 160 acres of land that you promised, I will do what you want.' The Priest Le Belle then said: 'All right.'

"When Narcisse Terrien heard this from his wife he said, 'If it be so, we can not allow Mr. Chiniquy to be condemned. Come with me to Urbana.' But his wife being quite ill, said to her husband, 'You know well that I can not go. But Miss Philomena Moffat was with me then; she knows every particular of that wicked plot as well as I do. She is well, go and take her to Urbana. There is no doubt that her testimony will prevent the condemnation of Mr. Chiniquy. Upon that her husband and Miss Moffat started at once, and arrived in the night at Urbana, sought Mr. Lincoln and revealed to him the whole diabolical plot, of which he went immediately and informed Chiniquy. In the meantime the priests watched the trains and examined the hotel registers and found that Mr. Terrien and Miss Moffat had arrived. The Priest Le Belle met her coming from Mr. Lincoln's room, a colloquy ensued, and he offered her a large sum of money to leave immediately and return to Chicago and not appear in court. She positively refused, informed him that Mr. Lincoln knew all. Fearing the evil consequences that would result when the hellish scheme would be made public, he went and informed

the other priests, and they left before daylight the next morning. The suit was withdrawn by consent of the court and counsel, but not until Mr. Lincoln, with words of burning eloquence and melting pathos, described the long and malicious persecution of his client by his enemies, and with the most bitter invective that the human mind can conceive or the tongue can utter, denounced the infernal machinations of Bishop O'Regan and his accomplices, and rising to his full height, declared: 'THAT WHILE AN ALMIGHTY RULING PROVIDENCE PERMITTED HIM TO SEE THE LIGHT OF DAY AND BREATHE THE PURE AIR OF HEAVEN, AND SO LONG AS HE HAD A BRAIN TO THINK, A HEART TO FEEL AND A HAND TO EXECUTE HIS WILL, HE WOULD DEVOTE THEM ALL AGAINST THAT INFERNAL POWER THAT WAS THE ENEMY OF ALL FREE GOVERNMENT AND OF THE FREE INSTITUTIONS OF HIS COUNTRY, THAT POLLUTED THE TEMPLES OF JUSTICE WITH ITS PRESENCE AND ATTEMPTED TO USE THE MACHINERY OF THE LAW TO OPPRESS AND CRUSH THE INNOCENT AND HELPLESS.'"

"He hated wrong and oppression everywhere, and *many a man* whose fraudulent conduct was undergoing review in a Court of Justice has *writhed* under his *terrific indignation and rebuke*." —*Judge David Davis. Nicolay.*

Lincoln had a powerful example of how, through the buying and selling of indulgences, by pardoning of crime committed in the interest of the church, there was practically no safeguard for the reputation or the life of a man who menaced the interests of the church. To such a man as Lincoln such action must be as odious and great a menace as treason itself. I believe if a priest *had* originally been a citizen of the United States, he was divested of that citizenship and became an alien, surrendered his conscience and his future action, spiritual and political, to the direction of the Pope—became a religious bigot, an intriguer and spy for the Pope the moment he subscribed to a priest's oath. That no man having taken such or a similar oath, can be naturalized within the spirit of the Constitution. Whether this Government recognizes the temporal pretensions of the Pope or not, the priest does and makes his binding allegiance to it.

". . . Urbana, May 23, 1856. Due A. Lincoln fifty dollars, for value received." (p. 178.)

(Page 189): ". . . Mr. Lincoln, as he had just finished writing the due bill, turned round to him and said: 'Father Chiniquy, what are you crying for? You ought to be the most happy man alive. You have beaten your enemies and gained a glorious victory, and you will come out of all these troubles in triumph.' Said Father Chiniquy: 'Mr. Lincoln, I am not weeping for myself, but for you, sir, and your death; they will kill you, sir. What you have *said* and done in court, holding them up in derision and *making the declarations* you have *in court*, and defeating them in ignominy and shame, there will be no forgiveness

for you, and sooner or later they will take your life. And let me say further, that were I a Jesuit, as they are, and some one of them been in my place and I in theirs, it would have been my *sworn purpose* to either kill you myself or find the man to do it, and you will be their victim!" At this Mr. Lincoln's countenance changed to a most peculiar visage, expressing determination, and with a sarcastic smile accompanying it, said: 'Father Chiniquy, is that so?' 'It is,' answered Father Chiniquy. 'Then,' said Mr. Lincoln, as he spread out the due bill for my signature, 'please sign my *death warrant*.' Father Chiniquy signed the due bill, which he shortly afterwards paid, and kindly loaned to us in the year 1878, still in our possession, and which we had laid on a lithographic stone by Wm. T. Galloway & Co. of San Francisco, and several thousand certified copies of it struck off for our brethren and friends. It eventually proved to be the death warrant of Abraham Lincoln, as we shall endeavor to show in the following chapters, and that, as previously stated in Part First: 'In whatever place of the Catholic world a Jesuit is *insulted* or RESISTED, no matter how insignificant he may be, he is sure to be avenged—and this we know.'

With a man of the fidelity of Abraham Lincoln to justice, humanity, his oath to his countrymen, and his promise to an "Almighty Ruling Providence" to devote his powers "against that infernal power that was the enemy of *all free* government and of the free institutions of his country, that polluted the temples of justice with its presence and attempted to use the machinery of the law to oppress and crush the innocent and helpless." is it strange that he had a "*great purpose*?" Would it be strange in such circumstances, that he would have an ambition that the war—"That singular and unnecessary intestine collision, . . . at the mystery of which leading secessionists were so much puzzled that they declared it to be the effects of a general lunacy, was nevertheless in perfect harmony with the profound and masterly policy of the Roman See which comprehends in its toils the events of ages, and from the first projection of a plot to its final consummation, shapes every intervening circumstance to the fulfillment of its grand design;" that, that war which he understood and we never did, should be the "SOURCE of *new* benefits" to us, our successors, and all classes and conditions of mankind.

Out of a personal experience which had inspired such a solemn dedication, the war practically closed, four years of opportunity for service to his country and humanity, opportunity such as had not been had and appreciated since Jesus Christ, that he would have supinely allowed the buying and selling of crime, in and out of the courts of a people who had his solemn oath to uphold the fundamentals of their government, confided to him in the highest trusteeship on earth.

Lincoln belonged to no church; in fidelity to all that goes to

make a Christ-like character, he towered above churchmen, Cardinals, Archbishops, Bishops, Preachers and laymen. Lincoln was God Almighty's rebuke to American protestants before his day, and the monument to their shame today. A man whispering the sentiment of Lincoln's vow today, is branded as an intolerant bigot by Protestant and Catholic alike, and it was left for an individual then occupying the office of President, dignified by Lincoln, to rebuke a citizen of the United States who protesting against a Roman Catholic for President, "can be influenced by such narrow bigotry."

We crowd the public service at home and abroad with adherents to the institution stigmatized by Lincoln as an "enemy to all free government," insulting Lincoln's memory while we hypocritically laud him and build monuments which belie us and belittle him. The Catholic ridicules the Protestant's religious sincerity, and mocks him when he says: "In *self-defense*, Catholics must become independent, and vote for those only who will not deny them their rights as citizens because of their religion. The *rights of conscience* are more important than *protection* or *free trade*."—*Catholic Review*.

With the Protestant, protection or free trade are more important, because exercising the rights of conscience is bigotry.

"Then, one of the twelve, called Judas Iscariot, went into the *chief priests* and said unto them, What will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. . . . Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces to the *chief priests* and elders, saying, I have sinned in that I have *betrayed innocent blood*, and *they* said, what is *that* to US? See THOU to *that*."

The Protestants are Christianizing the world outside of the United States, and selling their votes to Rome for the prosperity to raise the money. Rome takes the money from the offices and appropriations the Protestants give her, furnishes more government situations for converts, until a standing inducement of Rome to a convert is prospect of a Government position.

Said President Lincoln: "Archbishop Hughes, I have invited you here as the chief representative and episcopal dignitary of the Roman Catholic Church in the United States, for the purpose of a conference with you, the result of which, I trust, will be of benefit to the country and satisfactory to ourselves. . . . These Protestant religious societies, both clerical and laity, are purely local, and with no foreign spiritual head or Church government to direct or control them, and their pastors are chosen and accepted by the popular voice from among themselves. To a great extent, however, though they have gone in a wrong direction in national affairs, but they have followed out the *American idea of self-government*, and nine hundred and ninety-